

PROCEEDINGS
OF THE
SPECIAL COMMUNICATION
OF THE
GRAND LODGE OF NORTH CAROLINA,
A. F. & A. MASONS,

HELD AT

Raleigh, Jan. 14th, A. L. 5871, A. D. 1871.

Centennial Anniversary of the Grand Lodge.

RALEIGH:
NICHOLS & GORMAN, BOOK AND JOB PRINTERS.
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PROCEEDINGS.

The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of North Carolina, assembled at the Masonic Hall, in the City of Raleigh, on Saturday, the 14th day of January, A. L., 5871, A. D., 1871, at 9½ o'clock, A. M., it being the one hundredth anniversary of the corporate existence of the Grand Lodge.

PRESENT :

M. W.,	CHARLES C. CLARK,	<i>Grand Master.</i>
R. W.,	JOSEPH B. BATCHELOR,	<i>Deputy Grand Master.</i>
"	JOHN NICHOLS,	<i>Senior Grand Warden.</i>
"	PHILIP A. WILEY,	<i>as Junior Grand Warden.</i>
"	WILLIAM E. ANDERSON,	<i>Grand Treasurer.</i>
"	DONALD W. BAIN,	<i>Grand Secretary.</i>
Bro.	NEEDHAM B. BROUGHTON,	<i>as Senior Grand Deacon.</i>
"	B. W. HATCHER,	<i>as Junior Grand Deacon.</i>
"	G. M. WHITESIDE,	<i>Grand Marshal.</i>
"	J. B. GAYLE,	<i>as Grand Sword Bearer.</i>
"	JOHN C. GORMAN,	<i>as Grand Pursuivant.</i>
"	JOSEPH H. SEPARK,	<i>Grand Tiler.</i>

Also the following Past Grand Officers :

M. W.,	WILLIAM G. HILL,	<i>Past Grand Master.</i>
"	ROBERT W. BEST,	<i>Past Grand Master.</i>
R. W.,	PETER ADAMS,	<i>Past Senior Grand Warden.</i>
"	JAMES H. MOORE,	<i>Past Junior Grand Warden.</i>
"	THOMAS M. GARDNER,	<i>Past Junior Grand Warden.</i>
"	C. W. D. HUTCHINGS,	<i>Past Grand Treasurer.</i>
Rev.	JAMES REID,	<i>Past Grand Chaplain.</i>
"	NUMA F. REID, D. D.	<i>Past Grand Chaplain.</i>
"	THOS. H. PRITCHARD, D. D.	<i>Past Grand Chaplain.</i>

And a large number of the officers and members of Lodges in this jurisdiction.

The Grand Lodge was opened in ample form. Prayer by Rev. Bro. Numa F. Reid, D. D.

The Grand Master announced the object of the Special Communication.

Brethren Robert W. Best, P. G. M., William H. Finch and John M. Moring were appointed a committee to ascertain the representation from Subordinate Lodges. The Committee submitted a partial report, but retained possession of the same for the purpose of completing it.

NOTE.—It was the desire of the committee that their report should embrace the name of every brother present on this occasion, but they found it impracticable to obtain the names.

Bro. Joseph B. Batchelor, chairman of the Committee of Arrangements, appointed at the late Annual Communication, reported that the Committee had forwarded circular letters to officers of the Grand Lodges of America and other distinguished Masons, inviting them to be present and participate in the ceremonies of this day, and that kind and fraternal responses had been received from many of the brethren, expressing their regret at not being able to avail themselves of the invitation.

The Grand Master announced the following appointments for the occasion :

Rev. Bro. Thos. H. Pritchard, D. D., Grand Chaplain.

Bro. Robert H. Bradley and A. S. Lee, Grand Stewards.

A procession was formed under the direction of the Grand Marshal, assisted by the Grand Sword Bearer, *pro tem.*, and Grand Pursuivant, *pro tem.*, in the following order :

Grand Tiler.

Grand Stewards.

Grand Deacons.

Master Masons, double file.

Wardens of Lodges.

Past Masters.

Masters of Lodges.

Past Grand Treasurers.

Grand Treasurer and Grand Secretary.

Grand Chaplain with Holy Bible, Square and Compasses.

Past Grand Wardens.

Past Grand Masters.

Grand Wardens.

Grand Orator.

Charter of Grand Lodge, borne by P. G. M., Wm. G. Hill,
attended by Bro. Sion H. Rogers and John M. Long.

Grand Master and Deputy Grand Master.

The procession, preceded by the Raleigh Brass Band, moved from the Grand Lodge Hall, down Morgan street to Harrington street, thence north to Hillsboro' street, down Hillsboro' street to Salisbury street, thence north to Edenton street, thence east to Wilmington street, thence south to Morgan street, thence west to Fayetteville street, thence south to Metropolitan Hall.

The procession entered the Hall in reversed order. The following programme of exercises was observed :

Prayer by the Grand Chaplain.

Music by the Band.

Reading of charter by M. W. Bro. Wm. G. Hill, the Senior
Past Grand Master present.

Ode by the Masonic choir.

Oration by Rev. Numa F. Reid, D. D.

Music by the Band.

Ode by the choir assisted by members of Oates' Opera Troupe.

Benediction by the Grand Chaplain.

The procession returned to the Masonic Hall.

Bro. Robert W. Best, P. G. M., introduced the following resolution which was unanimously adopted :

Resolved, That the thanks of this Grand Lodge are hereby tendered to Bro. Numa F. Reid, for the eloquent and instructive oration delivered by him before the Grand Lodge and citizens this day, and that the Committee of Arrangements be instructed to request a copy for publication with the Proceedings of this Special Communication.

On motion of Bro. Wm. G. Hill, P. G. M., the Grand Treasurer and Grand Secretary were appointed a committee to have the charter suitably encased and deposited in a Bank in this City for its future preservation.

Bro. Wm. Simpson introduced the following resolution, which was unanimously adopted :

Resolved, That the thanks of the Grand Lodge are due and hereby tendered to Oates' Opera Troupe, for the excellent music furnished at the Metropolitan Hall this day for the Grand Lodge.

Bro. Joseph B. Batchelor, D. G. M., introduced the following resolution, which was unanimously adopted :

Resolved, That the thanks of the Grand Lodge be and they are hereby tendered to the authorities of the city of Raleigh for the use of their Hall in the ceremonies of to-day.

Bro. T. M. Gardner moved that two hundred and fifty copies of these Proceedings be printed in addition to the number to be printed and distributed with the Proceedings of the late Annual Communication.

Bro. R. W. York moved to amend the motion by substituting one thousand for two hundred and fifty which was agreed to. The motion thus amended was adopted.

The Grand Lodge was closed in ample form.

At 10 o'clock, P. M., the members of the Fraternity repaired to the Yarborough House, and, with invited guests, partook of a sumptuous banquet which had been prepared by Mr. George W. Blacknall, Proprietor, under the directions of the Committee of Arrangements. The occasion was one of great enjoyment to all present. At half-past eleven the brethren dispersed with high hopes for the greater prosperity of the Grand Lodge in its future career.

In compliance with the resolution adopted, the Committee of Arrangements procured a copy of the oration of Rev. Bro. Numa F. Reid, D. D., and the same, with the correspondence, is published herewith.

CORRESPONDENCE.

RALEIGH, N. C., January 14th, 1871.

REV. NUMA F. REID, D. D.—*Dear Sir and Brother* : In compliance with a resolution of the Grand Lodge, unanimously adopted, we return to you the thanks of that body for the able, eloquent and appropriate address delivered this day, by you and request a copy for publication.

Permit us to inform you of the great pleasure we experienced in listening to the address, and to add our personal solicitation that you will comply with the request of the body we represent.

Truly and fraternally yours,

JOS. B. BATCHELOR,
B. I. HOWZE,
R. W. YORK,
JAMES SOUTHGATE,
H. H. MUNSON,

} Com.

RALEIGH, N. C., January 16th, 1871.

MESSRS. J. B. BATCHELOR AND OTHERS, Com.

Dear Brethren : Your note requesting, both for the Grand Lodge, and also for yourselves personally, a copy of the address I had the honor to deliver on the 14th inst., for publication, has been received.

In compliance with your request, I herewith enclose a copy of my address, to take the direction that shall accord with your wishes in the matter.

Yours fraternally and truly,

N. F. REID.

ORATION.

MOST WORSHIPFUL GRAND MASTER AND BRETHREN:

The present is an age of anniversary and jubilee. The genius of our people requires that days shall be set apart, be consecrated as commemorative days—days hallowed by the memories of events that mark the annals of the past, on which there shall be a convocation of the masses, that kindred spirits, having a common interest in these events, may strike hands together in fraternal reunion and reburnish the links of the chain which binds them together in a common brotherhood. Such is the present day, and this the object that brings us together on the present occasion. We come, my brethren, on this centennial day of our existence as an Order in North Carolina, to make note, by solemn public act, of this important fact in our history. We come on this day to rekindle the fires upon our altars, to revive our friendships, to bury our differences, and as far as we may, to catch afresh, over the lapse of a hundred years, the spirit of our fathers, the founders of this mystic Order in our State. I hail this day! I greet you! Let us exchange mutual congratulations.

It would not, perhaps, be deemed inappropriate to-day to pass in review the history of our Order. I do not, however, propose to do this, only so far as to keep myself in harmony with the spirit of this occasion. The fact has not escaped the observation of any intelligent reader, that very little comparatively, has been written of Masonry. All that is authentically historic of the Institution would make up a very small volume. This is certainly not for lack of age. It dates an antiquity of origin that runs far back into the centuries that preceded the christian era. It is not because it has been confined to obscure and unimportant individuals, for it has in all ages been patronized and promoted by persons of the most consequence, and of the highest distinction, of whom mention is made in history. It is thus accounted for. It has been a Grand Charity. Its spirit has been benevolence—its deeds, beneficence—its march has been peaceful, unobtrusive—going on the principle that the left hand shall not know what the right hand doeth. Then, again, I think I shall keep within the limits of truth, in asserting that two thirds of the history of this world is a record of blood, or of intrigues and diplomacy that led to the effusion of blood. No wonder then, that an Institution characterized as this is, should find so little room on these blood-stained pages. That its friends have not written its history, more complete, is to be accounted for from the fact, as all the initiated know, Masons are not much given to writing—that its essential features are traditional, and if I may be allowed to say so, it has ever inculcated a modesty which forbade going on the house-

tops to herald its deeds, or sounding a trumpet before it on its missions of love.

A mere glance at what has been written, so as to come from its origin down to its introduction into the province of North Carolina, under the charter we hold, one hundred years ago, is all that I design at present.

Some of the ardent admirers of Masonry, Anderson, Preston and others, have claimed for it an origin coeval with the world. "Others more moderate find its origin in the religious mysteries of the ancient world, and particularly in a supposed branch of those religious associations, formed by the Architects of Tyre, who, under the name of the Dionysiac Fraternity, constituted an association of builders, exclusively engaged in the construction of temples and other prominent edifices in Asia Minor, and who were distinguished by secret signs, and other modes of secret recognition."

The best Masonic authorities, however, concur in dating its origin, as an Association, in the erection of Solomon's Temple. I will not stop to recount the number engaged in the erection of that magnificent edifice, nor the time employed, nor indulge a description of its beauty and splendor. After the completion of the Temple, great numbers of these Masons traveled into different parts of the world and engaged in the erection of temples and edifices of which we have account in history.

In the 416th year after the completion of the Temple, Nebuchadnezzar with a powerful army, after a long siege, entered Jerusalem, despoiled the Temple, stole the Holy vessels, removed the famous pillars Jachin and Boaz, robbed the city and the King's palace, overthrew the walls and carried away thousands of the inhabitants into captivity in Babylon. Masonic tradition informs us that the Masons amongst these captives, many of whom were the celebrated Giblemites, contrived to hold their secret Lodge meetings, and taught their children the mysteries of Masonry, and the religion of their fathers.

They were held in bondage fifty-two years, when they were liberated by Cyrus, and forty-two thousand of them returned to Jerusalem, with shoutings and praise. After this the fraternity of traveling Masons passed into Greece, Rome, Spain and other countries where their services were employed in the erection of the famous edifices for which the Ancient world is so justly celebrated. Through these traveling craftsmen, we can see how the ideas of religious worship, sacrifice, and religious truth, and the historic facts of the Old Testament which are found to exist amongst all heathens of the present day, were propagated. They traveled everywhere and everywhere carried with them these peculiarities.

In the year 715, before the christian era, the Roman Colleges of constructors were established by Numa Pompilius, they were composed of men learned in all the arts and trades necessary for the execution of civil, religious, naval and hydraulic architecture, with their own laws and judges, laws based on those of the Dionysian Artificers, whose mysteries had spread among the principle people of the East. These Colleges were in existence in the time of Julius Cæsar, who gave protection to the Jewish Architects who were mystic Masons, and admitted them to these Colleges, and they imparted to them a

knowledge of the Hebrew mysteries. Vitruvius Pollio, the celebrated Architect, mentions the brilliant state of the Art in Rome at this period and speaks of its doctrines as veiled in allegories and mysteries.

In the year 290, A. D., Carausius, Commander of the Roman fleet, took possession of Britain and declared himself Emperor. To conciliate the Masonic fraternities then wielding an immense influence in the country, he restored their ancient privileges, of which they had been deprived. From that time they were called privileged or Free Masons.

In the year 296, the city of York in which many Lodges of Free Masons were established, was made the residence of Chlorus, his successor. For several centuries very little note is taken of the progress of the Order.

In 926, Athelstan, grand-son of Alfred the Great, having caused his son Edwin to be educated in the Art, appointed him Grand Master of Masons, Edwin summoned all the Masons to meet him at York and to bring all the old manuscripts and records. There he reorganized the Order. Hence the term Ancient York Masons.

For five or six centuries the Grand Lodge at York exercised jurisdiction over England.

In the reign of George I, when the Institution had to a great extent declined, in order to revive it, the law requiring each member to be skilled in some branch of mechanics was abolished. The character of Masonry was by this act changed from its operative to its speculative form, the working tools of the operative being used emblematically to teach moral lessons. I think no intelligent student of history will fail to detect a decline in architecture from that date. Up to that time the great and learned, princes and noblemen, and men most cultivated in science, in order to obtain membership in this mystic and wonderful body of artisans were required to be practical operatives, not required to follow a trade as a business, but to be sufficiently skilled to do so if necessary. This dignified labor and exalted the laborer. It especially magnified the arts of architecture, and with the patronage bestowed by these distinguished persons, architecture was carried to the high pitch of perfection it attained in the ages preceding. Hence those splendid and magnificent temples, gates and triumphal arches, bridges, amphi-theatres, aqueducts, obelisks, monumental columns, baths, mausoleum and sepulchres. There is not found in the public places of the civilization of this day anything scarcely of the kind, except the preserved mementoes of past grandeur, or feeble imitations of it. No higher proof of this declaration is needed than the unfinished and unsightly monument to the memory of the Father of his country, begun at the capital of our nation, the vastest empire on the globe. If the Egyptians, or Greeks, or Romans had had such a hero, a monumental pile of stone and brass would have been reared that would have bid defiance to the corroding touch of the passing centuries.

In the year 1738, a scism occurred in the Order. Some dissatisfied Masons separated from the regular Lodges and declared themselves "Ancient Masons," and established a Grand Lodge. They branded those they left with the title of "Moderns." These two Grand Lodges continued to exist to the

great scandal of Masons until the year 1818, when by the united efforts of the Duke of Sussex, Grand Master of the "Moderns" and the Duke of Kent, Grand Master of the "Ancients," the two Grand bodies were united.

I have thus glanced at the history of Masonry tracing it into England as far down as the beginning of this century, to prepare the way for the notice of its introduction into North Carolina. Just one hundred years ago to-day, Jan. 14th, 1771, the following Charter was issued by the command of the Grand Master of England:

Beaufort, G. M.



TO ALL AND EVERY our Right Worshipful and Loving Brethren. WE, Henry Somerset, Duke of Beaufort Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepstow and Gower, Baron Beaufort of Caldeel Castle, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, Greeting:

KNOW YE THAT WE, of the great Trust and Confidence reposed in our Right Worshipful and well beloved Brother Joseph Montfort, Esquire, of Halifax, in the Province of North Carolina, in AMERICA, do hereby constitute and appoint him the said JOSEPH MONTFORT, Provincial Grand Master of and for AMERICA with full power and Authority in due form to make Masons and Constitute and Regulate Lodges as Occasion may Require. And also to do and execute all and every such other acts and things appertaining to the said Office as usually have been and ought to be done and executed by other Provincial Grand Masters, he the said JOSEPH MONTFORT taking special care that all and every, the Members of every Lodge he shall constitute, have been regularly made Masons and that they do observe, perform and keep all and every the Rules, Orders and Regulations contained in the Book of Constitutions (except such as have been or may be repealed at any Quarterly Communication or other general meeting together) also with all such other Rules, Orders, Regulations and Instructions as shall from time to time be transmitted by us, or by the Honorable CHARLES DILLON our Deputy or by any of our Successors, Grand Masters or their Deputies for the time being. And we hereby will and require you our said Provincial Grand Master to cause four quarterly communications to be held yearly, one whereof to be upon or as near the feast day of Saint John the Baptist as conveniently may be, and that you promote on those and all other occasions whatever may be for the honour and Advantage of Masonry and the Benefit of the Grand Charity and that you yearly send to us or our successor Grand Master an Account in Writing of the proceedings therein and also of what Lodges you constitute and when and where held with a list of the members thereof and copies of all such Rules, Orders, Regulations as shall be made for the good Government of the same with whatever else you shall do by virtue of these presents. And that you at the same time remit to the Treasurer of the Society for the time being at London, three pounds, three shillings sterling for every Lodge you shall constitute, for the use of the Grand Charity and other necessary purposes.

Given at London under our hand and seal of Masonry this 14th day of January, A. L. 5771, A. D. 1771.

BY THE GRAND MASTER'S COMMAND

CHAS. DILLON D. G. M.

WITNESS:

JAS. HESELTINE, G. S.

A doubt in the minds of some has arisen as to the precise date of the organization of the Grand Lodge of North Carolina. It is quite proper that I should lay before you on this occasion the facts.

The "Free Mason's Monitor" re-published in the year 1818, contains this statement: "The Grand Lodge of North Carolina was first constituted by virtue of a charter from the Grand Lodge of Scotland, A. D., 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the Revolutionary war. During the contest the records were destroyed by the British army and the meetings of the Grand Lodge suspended."

Mitchell in his history of Masonry says there is no record of this in the proceedings of the Grand Lodge of Scotland. He, however states, that in the year 1767, the Grand Lodge of Scotland granted a provisional commission to Col. John Young, who had long acted as Deputy Grand Master over all the Lodges in America and the West Indies.

I think the mistake into which the "Monitor" has fallen results from confounding the Grand Lodge of Scotland, with the Grand Lodge of England, or rather the *charter* issued by order of the Grand Master of the Grand Lodge of England. Others, too, in this way have made the same mistake. The only charter issued on the 14th day of Jan. 1771, is the one by the authority of the Grand Master of England. Doubtless, some Lodges were organized in North Carolina about this time under warrant derived from other sources than this charter. The disputes which arose between some of them as to priority of number, after the reorganization in 1787, indicates this. Further, I find in the "Cyclopedia of Masonry," by Macoy, this statement taken from the records of St. John's Grand Lodge at Boston, Mass., Oct. 2d, 1767: "A Dispensation was made out for the Right Worshipful Thomas Cooper, Master of Pitt County Lodge, in North Carolina, constituting him Deputy Grand Master of that Province. And he was commissioned with power to congregate all the brethren, then residing, or who should afterward reside in said Province into one or more Lodges as he should think fit, and in such place or places within the same as should most redound to the benefit of Masonry." The first Lodge established under this authority was at Crown Point, in Pitt County. Some Lodges, no doubt, were also established under the warrant from Scotland. But I think from the best evidence we have on this subject, most of the original Lodges formed in North Carolina were organized under this English warrant. Robert Williams, Grand Secretary of the Grand Lodge in 1812, makes this statement which in my judgement settles the question. He says: "I fortunately received into my possession the Great Charter under the sign manual, sealed with the seal and impressed with the coat of Arms of the Duke of Beaufort, Grand Master of the Grand Lodge of Ancient York Masons in England, dated at London, the 14th day of January, A. D., 1771, constituting and appointing Joseph Montfort, Esq., then of Halifax, N. C., Provincial Grand Master of America, authorizing and empowering the said Joseph Montfort, as Provincial Grand Master to make, constitute and regulate Lodges in his, then Majesty's provinces of America. This document is important in the history of Masonry in this State, as it shows in what manner several of the oldest Lodges under our jurisdiction obtained their authority. The Royal White Hart Lodge, No. 2, in the town of Halifax, is one deriving its original constitution from this source.

The great charter was preserved among the archives of this Lodge in Halifax, and is claimed by them, from whom the temporary possession was obtained by me, accompanied with a promise to return it. I have since addressed the Lodge respectfully in my official capacity, soliciting this instrument as proper to be deposited among our grand archives, it being the original authority of the craft in our State, AND THE FOUNDATION OF THAT JURISDICTION WHICH WE NOW EXERCISE. The Lodges constituted under this charter in the regal government of this country were mostly those which after the Revolutionary war, assembled in Convention at the town of Tarboro', in A. L. 5787, and established the authority of which we are now possessed."

In summing up these statements, the conclusion is drawn, that the Lodges deriving authority from this English Charter, composed mostly the Convention that assembled in the town of Tarboro' in 1787, and REORGANIZED the Grand Lodge, whose regular communications had been suspended during the Revolutionary war. The preservation of this charter, by those who were actors in that Convention, and the testimony of Grand Secretary Williams, who was a cotemporary with some of those actors, is conclusive in my judgement. This Convention of 1787, no doubt embraced the Lodges formed under the warrant from Scotland, and also those deriving their authority from St. John's Grand Lodge at Boston. No matter from what sources the Lodges composing this Convention in 1787 derived their authority, this fact stands by the concurrence of all the authorities, that the Convention simply REORGANIZED the Grand Lodge.

A Constitution and By-Laws were adopted and the following officers of the Grand Lodge elected:

SAMUEL JOHNSON,	Grand Master.
RICHARD CASWELL,	Deputy Grand Master.
RICHARD ELLIS,	Senior Grand Warden.
MICHAEL PAYNE,	Junior Grand Warden.
ABNER NEALE,	Grand Treasurer.
JAMES GLASGOW,	Grand Secretary.

The first communication of the Grand Lodge after its reorganization was held in Hillsboro', July 23, 1788. The Convention of the State was then in session in that town, deliberating on the acceptance or rejection of the constitution of the United States. North Carolina was then an independent sovereignty—a nation herself. Many of the members of this Convention were members of the Grand Lodge.

In 1789, a communication was held in Fayetteville. The Legislature held its session there at the same time, and also the Convention of the State which had not up to that time adopted the Constitution of the United States. It did, however, do so at that sitting.

Amongst the names of those enrolled as first connected with Masonry in this reorganization, these are found on the records—Samuel Johnson, Richard Caswell, Alexander Martin, W. R. Davie and Montfort Stokes—all of them Governors of the State. Also, the names of Stephen Cabarrus, Alexander

Caldwell, Wm. Duffey, George L. Davidson, W. M. Polk, John Lewis Taylor, and quite a catalogue of other distinguished and illustrious names.

Thus it is seen that the seeds of Masonic truth were sown in North Carolina coterminously with the sowing the seeds of American freedom. Those who know anything of the history of North Carolina and the character of the men and their deeds whose names I have just recited will see that the men who struck the first blow for civil and religious freedom on this continent—the men who passed through the “times that tried men’s souls”—the men who standing up in the face of the whole world against the most appalling odds, appealing to Heaven to defend the right, declared themselves free-men by the inheritance from God and nature, of the inalienable right to be so—the men who constituted the government of the State and then stood at the helm of the ship which they had launched—the men who adorned the Bar, the Bench, the Forum—the men whose names, if they do not get into the histories written by strangers, get at least into their geographies, by being stamped by appreciative descendants on the counties and towns of the State, to be thus rendered imperishable; were the men who laid the foundation and built the superstructure of Masonry in North Carolina. We, to-day, after the lapse of these long years, with feelings of reverence for their memories, and pride in their noble deed, take occasion, in our Masonic character, to make mention of their heroic virtues and herald to the world the fame to which they are so eminently entitled. It falls not on their ear for through many a long winter and hot summer they have “slept that sleep that knows no awaking,” but it will serve in some measure to rescue from the threatened oblivion these bright examples of heroism and virtue and charity, and cause them to live again before our eyes, and those who are to come after us, as ensamples worthy of all imitation.

So much for the history of Masonry in its introduction and early propagation in North Carolina. It would be of great interest to every Mason at least, to review the progress of the institution, which has been parallel with the development and growth of the country. This, however, more properly belongs to history than to an oration. I propose to occupy the remainder of the time allotted to me on this occasion in speaking of the true mission of Masonry in its present speculative form.

First, then, its mission is *the relief of want and woe*. Suffering and sorrow are entailed upon our race. Misery and want have been transmitted unimpaired from generation to generation. Amidst all the manifestations of corruption engendered by the sin of our federal head, humanity, touched by the spirit of God, displays some traits that commend it even in the eye of angles. There is a cord of sympathy, unbroken by sin, which binds the human family together. Humanity feels the pang of all her children’s woes and weeps when her children are burdened with sorrow. A common sympathy impels us to provide redress and remedy for ills that are a common heritage. Out of this sympathy spring all efforts to ameliorate the condition of the suffering—benevolent societies of all kinds, asylums, mutual life and fire insurance

companies—looking to the aid of the unfortunate and needy, by admitting them to share with those who have plenty and to spare. Masonry is the highest type and purest form that this sympathy assumes, because it is based upon the broad principle of Charity. Not benevolence nor beneficence simply, but a step farther, a degree higher—CHARITY. Odd Fellowship and similar institutions, off-shoots of Masonry, are benevolent institutions—are constructed on the mutual aid principle. A common fund is raised by contribution or taxation. From this fund the unfortunate one of the association draws under rules and restrictions as a right. Masonry commits its all into the common fund, and has no rule in aiding but the broad, grand law of CHARITY. It promises to help, aid and assist all Masons and their families, the world over, and to the utmost limit required, that does not injure oneself or family. Here is high ground for the philanthropist! Too high for humanity, it is borrowed from Divinity. Acting upon this high principle she keeps an eye upon her suffering children and goes without ostentation to their relief. Many a billet of wood has been laid, by her hand, on the hearth-stone of want unseen by those who were warmed and cheered. Many a time the decrease in the widow's tub of meal has been almost as mysteriously supplied by her as when done by miraculous power. Many a time the tear has been brushed from the sobbing cheek of sorrow, when God and the holy Angels only took note of it for future reward. And, this too, "the world over!" This great lesson by some mysterious process seems to have been taught in every clime and in every tribe. Put me down in destitution and affliction amidst the wildest savages in the deserts of Arabia, or hot sands of Africa, or even the cold, bleak regions of the Arctic, or islands of the sea, or the frontier of our own country, and though I may not be able to comprehend one vernacular word uttered by them, nor they any word of the Anglo Saxon, yet give me the eye of a Mason among them, and I have a dialect in the grand hailing sign, which like the rod of Israel's Leader, that smote the rock, will bring from his savage heart the gushing waters of Charity. 'Tis strange this man has been taught in one school where I have learned and where you have learned. It is a pleasing and curious fact that we have a dialect peculiar to the language of all nations and tribes through which the tale of human woe and want finds intelligible utterance—an idiom engrafted upon all languages, not by grammatical rule, but by the law of Charity.

Again, it is the mission of Masonry to promote conservatism in the world. Not political party conservatism. Masonry keep aloof from party politics—meddles not with governmental affairs. The history of the world does not furnish us a single instance in which Masonry ever struck at any government or party or sect. Masons as citizens may have done so, but it has never been done in the name of and by the authority of Masonry. I mean this by the promotion of conservatism. There are to be found in every age and amongst all classes, persons who are what we term one ideaed men. One idea embraced and followed in the neglect or rejection of all other ideas leads to extremes, and extremists become ultraists and ultraists become intolerant, and intolerance leads to collision, and collision is revolution, and such revolution ends

most generally in anarchy and confusion. On the other hand, there is to be found always another class called latitudinarians, who believe in all ideas, promote all, patronize all, without regard to truth or error. It is plain to see that this leads to the same result in the end, though by a different and opposite mode. Then there is another class both in church and state, and in the departments of science, who endeavor to avoid both extremes by keeping on the middle ground, acting on the principle of proving all things and holding fast that which is good. These are conservative men, wherever found, and are promoters of peace and discoverers of truth.

It is too commonly the practice in this age for men to make up their minds first on questions to be considered and discussed, and then hunt up evidence to fortify them in their conclusion. Much of the investigation of principles in search of truth goes on this mode. It is also found that men of this class have in them the spirit to look upon all men and evidence opposed to their preconceived opinions as enemies necessarily. In addition, these men are great sticklers for terms, one employing a term in one sense, and another employing the same term in another sense. Nine-tenths of the bitterness and error of the world result from the ultraism of these extreme bigots who are always impatient with, and intolerent of, each other. There are thousands of men in politics, in religion, in science, who have each other by the ears and are feeling logically for the fifth rib, that would be entirely agreed if they could understand one another. Blinded by partizan prejudice they are fighting for the formula of the idea, rather than the idea itself. If they would just take a little breath and talk matters over calmly, and with a view to know really what was meant, they would in the shortest possible time abandon their quarrel and agree on truth.

Masonry in her conservative spirit, in the discharge of her high mission, lays her hand upon these combatants and cries, "HOLD! you are brethren. Leave all your strifes and disputes outside the door and come forward around my altars and I will make you acquainted with each other. Come here in the spirit of amity and fraternity and look each other in the face and take each other by the hand and bow together before one common Lord, and you will soon learn that each is not such a monster as the other regarded him." It then takes the hand of the republican and lays it in the hand of the democrat, places the Armenian beside the Calvinist, the immersionist along with the Apostolic successionist, the Jew with the Greek—and as they go forth in the march of life, with their loins girt about with the lamb skin, all who see them are constrained to say—"Behold how good and how pleasant it is for brethren to dwell together in unity." When disputants are thus held in concord and forbearance, truth has an easy triumph.

The conservatism of Masonry was signally illustrated in the progress and termination of our late national struggle. When the tides of passion ran high on both sides, when sectional hate flamed in the heart of all classes, when the feet of nearly every man were swift to shed blood, when reproaches and bitter curses were breathed forth on every hand, when the black cloud of war hung in

dark folds over the whole land, with no ray of light tracible on it—there was a bright form seen amidst the bloody scenes; it seemed to be the form of an angel of mercy. It lifted its voice of pity and commiseration amidst the wails of the wounded and dying. It stood all night long by the hospital bunk. It took the riddled forms of brothers and laid them in their rude coffins in their last sleep. It wrote home the sad message. It knew no political distinction. It had written for a motto no North, no South, but in modest capitals on the folds of its hand-flag were seen the words—"Brotherly Love, Relief and Truth." And when the last gun was fired—when the brave and heroic soldiery flung down their arms and sought their homes, the first hand stretched out from the North to the South in her despondency and gloom—in the sack cloth and ashes in which she had clothed herself, was the hand that gives the grip whereby one Mason knows another in the darkness of national defeat, as well as in the light of national triumph. The first document published in the North proposing amity and reconciliation on the basis of magnanimity and equality emanated from a Grand Lodge of Masons. The first aid voted to the South in her destitution was voted by a Northern Grand Lodge. Masons North said to us; "we are brethren, let us be friends. We are all frail mortals, erring—let us forget the past and take care for the future." It struck the heart of the South as the first note of reunion—it was the first bow of hope that arched the retiring cloud. As little as the outside world may think of it, or regard it, one of the greatest conserving influences of this country at the present time is to be found in the conservatism of the 400,000 intelligent Free Masons distributed from Maine to California.

Again, its mission is the promotion of morality. It does not aspire to the office of christianity. It provides no atonement, consequently it cannot change the heart. It says to bad men, "I can do you no good, whilst you can do me much harm, go first to the cross and then come by this way." Its mission is confined to this world and the present state. It labors to elevate man here, to improve his condition and minister to his happiness here. It labors to smoothe the rough passages in the journey of life—to pluck up the thorns that grow in his path and plant beautiful flowers in the stead thereof—to break and dissipate the clouds that gather about his head shrouding his prospects with their shadows. It strives to beautify and adorn his home with all the domestic virtues, to kindle upon his hearth-stone the fires of cheerfulness and hope. It teaches him the lessons of sobriety and industry, of integrity and courage. When prosperity is turned upon him; it teaches him to restrain his pride and self-sufficiency; when adversity is his lot it teaches him the lesson of patience and hope.

Christianity does all this and more. It teaches him to prepare for a higher life, a future state, a brighter world. When his final hour has come, Masonry wipes the death sweat from his face, closes his glazed eye with a fraternal finger, and taking him in the arms of affection lays him down gently in his bed of earth, raises a mound, smoothes it down with the spade of the sexton, plants a little flower to keep vigil at the sacred spot and then hurries back to look after the widow and the orphan. It can go no farther—its mission ends with him here.

Christianity does all that and more. Where Masonry lays him down christianity takes him up. Christianity meets him in the tomb, lights up the halls of death and converts the otherwise dark and cheerless grave into a brilliant saloon. Tells him that the sepulchre is but his resting place—his inn for the night, on the great journey. That he simply stops here to change his dress of flesh—that this is the robing room for the celestial palace where mortals adjust their toilet for the grand reception at the “great supper.” Well may we imagine the high pleasure, aye, joy, when christianity the usher, takes her golden key and unlocks the farther door that opens on the vast unknown. Fresh tides of light come streaming from the upper sanctuary. She leads him over the bridge that spans the river of death with golden arch and silver rail, conducts him on and points him upward and leaves him not till she leaves him throned and sceptred with harp and palm. This is the end of her mission.

Christianity is the queen with sparkling caronet lighting up this dark world with radiant smile. Masonry is her maid of honor, serving in the outer court distributing her benefits. Or to change the figure—christianity is the Temple with its turrets and towers, its dome and arch. As it rises in its beautiful proportions, attracting the gaze and admiration of mankind by its beauty and symmetry, it affords shelter and sustenance to all who enter its courts and seek its altars. Masonry is the scaffolding used by the builders to be taken down and removed when the building is completed. It is the outer porch, the steps that lead up to her sanctuaries. All that Masonry asks is to be permitted without pretended merit to hold up the hands that shall raise and bear to its place the capstone, and subordinately mingle her voice in the shout of rejoicing over the completion of this grand spiritual edifice.

Thus much for the mission of Masonry. If we shall execute it, my brethren, with faithfulness, and shall so teach our children, when we shall have passed away, they will do for us what we are attempting to-day for those who have preceded us in the silent years that lie entombed in the past.

In concluding the reflections of this hour, it may not be amiss for one moment to run back in thought one hundred years—walk around the base of this noble fabric of ours—view its foundation stones laid in the wilds of a new and opening empire—dwell for a time amidst the scenes of struggling hope and heroic resolve, take companionship for a season with the highest types of manhood, rock for a moment in the throes of a revolution that gave birth to an empire of religious freedom, of science, and charity, and thus catch a glow of inspiration that shall nerve our courage, sanctify our ambition, fire our patriotism and expand our charity, so that we may be the better fitted for the responsible duties of the ordeal through which we have been passing, and from which, I trust in God's name we are now emerging—that in the various departments of life in which our hands are finding work to do, we may be assisted by this day's duty and privilege to transmit to those who are to live a hundred years hence, with an increase in the legacy, the blessed inheritance bequeathed us by our buried but still remembered and revered centennial ancestors.



